MEDIEVAL CHRISTIAN THOUGHT RELI/MDEM105
11:00-11:50 am M/W/F
Prof. Claire Fanger
Office: Humanities Building 207
Office Hours: Monday Noon-1:30 p.m., or by appointment.
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This class will survey major medieval Christian thinkers, especially those of the high and late Middle Ages (12th-14th century). We will be primarily considering philosophical and theological writings, but some attention will be given as well to writings in other genres, including exemplary narratives, mystical writings, Saints Lives, fiction, and autobiographical accounts. As a guiding thread, we will be looking especially at concerns with epistemology, or conceptions of knowledge, as these are linked to knowledge of God (or not) in the works of writers under discussion. We will explore basic forms theological questions can take.

Theology was a not just a way of thinking about God and a way of reading the Bible, but also a way of thinking about one's own historically situated position in relation to the divine, and a way of mediating the stresses of lived experience by certain interpretive practices. It was a way of relating knowable things to unknowable things in general. The course will develop students' academic writing skills, as well as a knowledge of medieval cultural history, theological disciplines, and a sense of what was at stake in theological thinking.

Accommodations: Any student with a disability requiring accommodations in this course is encouraged to contact the instructor after class or during office hours. Additionally, students need to contact Disability Support Services in the Allen Center.

Books: The following books will be required reading. The Stephen Chase book should be available at the bookstore as well as on Amazon. Get copies of the G.R. Evans and the Boethius on Amazon (these were so much cheaper on Amazon I did not bother with the bookstore).

A.M.S. Boethius. *The Consolation of Philosophy*. Penguin, 1969. In use from Feb. 1.
http://www.amazon.com/Consolation-Philosophy-Penguin-Classics/dp/0140447806/ref=sr_1_1?s=books&ie=UTF8&qid=1452011669&sr=1-1&keywords=boethius (There are no decent poetic translations of this work online)

G.R. Evans, ed. *The Medieval Theologians: An Introduction to Theology in the Medieval Period.* Blackwell, 2001. The main textbook, in use from Jan. 13; first chapter will be put online.
http://www.amazon.com/Medieval-Theologians-Introduction-Theology-Period/dp/0631212035/ref=sr_1_1?ie=UTF8&qid=1451928210&sr=8-1&keywords=gr+evans+the+medieval+theologians

Stephen Chase, ed. *Angelic Spirituality: Medieval Perspectives on the Ways of Angels*. Classics of Western Spirituality. Paulist Press. 2002. In use from Feb. 24.
http://www.amazon.com/Angelic-Spirituality-Medieval-Perspectives-Classics/dp/0809139480/ref=sr_1_1?ie=UTF8&qid=1451928527&sr=8-1&keywords=angelic+spirituality+medieval+perspectives+on+the+ways+of+angels

Requirements: **Presence in class is required**. Learning is built by the whole group. Every absence diminishes the group's powers. Six classes (i.e. two weeks of classes) missed without excuse will result in a failing grade. If you must miss a class, be sure to let me know beforehand, by email. For description of required written assignments see last two pages of this syllabus.

Schedule of classes and assigned readings

INTRODUCTION TO CHRISTIAN THOUGHT & AUGUSTINE OF HIPPO	
M, 1.11	Introduction, Definitions, Assignments, Sources
W, 1.13	**St Augustine of Hippo (354-430)**. Readings: Textbook *The Medieval Theologians* (hereafter TMT) chapter 1: "Augustine of Hippo." (First chapter will be available on **OWLspace**) Read also Augustine, *Confessions* book X, chapters 1-29 http://www.newadvent.org/fathers/110110.htm
F, 1.15	Reading: Augustine, *On Christian Teaching* (also called *On Christian Doctrine*), Book 1 http://www.newadvent.org/fathers/12021.htm
M, 1.18	**No class: MLK Day**
W, 1.20	Reading: Augustine, *On Christian Teaching* Book 2 http://www.newadvent.org/fathers/12022.htm **Post questions on Forum**
F, 1.22	Reading: Augustine, *On Christian Teaching*, Book 3, chaps 1-23 http://www.newadvent.org/fathers/12023.htm
FORMS OF NEO-PLATONIC THOUGHT: PSEUDO-DIONYSIUS AND BOETHIUS	
M, 1.25	**Dionysius the pseudo-Areopagite (Pseudo-Dionysius; fl. circa 500)** Readings: Read TMT chapter 3, pp 40-42; also, read the *Mystical Theology* by Pseudo-Dionysius in the translation updated by Arthur Versluis and published in *Esoterica* II (2000) at http://www.esoteric.msu.edu/VolumeII/Dionysius.html **Post questions on Forum**
W, 1.27	Readings: *Celestial Hierarchy* (pp 145-191). Online in the same place: http://www.esoteric.msu.edu/VolumeII/Dionysius.html
F, 1.29	**Anicius Manlius Severinus Boethius (480-524)** Readings: Read TMT, chapter 2, pp 24-27; also read Boethius, *Consolation of Philosophy*, Book 1, in the penguin edition.
M, 2.1	Readings: Book 5 of Boethius, *Consolation of Philosophy*. **Post questions on Forum**
ENTERING THE 12TH CENTURY: ANSELM AND ABELARD	
W, 2.3	**Anselm of Canterbury (1033-1109)** Readings: TMT chapter 7, 94-101; also read Anselm's *Proslogion* in Hopkins and Richardson, trans. *Complete Philosophical and Theological Treatises of Anselm of Canterbury* (Mpls: Arthur J. Banning, 2000), pdf of the selection here: http://jasper-hopkins.info/proslogion.pdf; also read Anselm's "Meditation on Human Redemption"; the "Meditation" is online at http://www.ccel.org/ccel/anselm/meditations.iv.xi.html
F, 2.5	**NO CLASS – DR FANGER IS IN KNOXVILLE**
M, 2.8	**Peter Abelard (1079-1142)** Readings: TMT chapter 8 p 102-114; Abelard's *Ethics*, Book 1, chaps 1-76; poem by Abelard. (These readings will be on **OWLspace**). **Post questions on Forum**

INTERLUDE: TWO 12TH CENTURY AUTOBIOGRAPHIES	
W, 2.10	Readings: In Abelard's *Story of My Misfortune*s, read chaps 5 through 8; online here: http://www.ccel.org/ccel/abelard/misfortunes.iii.vi.html or here http://legacy.fordham.edu/halsall/basis/abelard-histcal.asp
F, 2.12	**Guibert of Nogent (c. 1055- c1125)** Readings: In the Autobiography of Guibert of Nogent, **Book I**, read chaps. 17 through 20 at http://www.fordham.edu/halsall/basis/guibert-vita.html#intro (or start here: http://legacy.fordham.edu/halsall/basis/guibert-vita.asp#bk1ch17)
12TH CENTURY MONASTIC THEOLOGY	
M, 2.15	**Bernard of Clairvaux (1090-1153)** Readings: "The Song of Songs" or "Song of Solomon" (use any bible, or go online here: http://www.latinvulgate.com/ and look up Song of Solomon, before Wisdom, after Ecclesiastes). Read also TMT, chap. 9, 129-139. **Post questions on Forum**
W, 2.17	Readings: read *On Loving God*, by Bernard of Clairvaux (15 short chapters, online: http://www.pathsoflove.com/bernard/on-loving-god.html)
F, 2.19	More Bernard of Clairvaux; this time read his first four sermons on the song. Attend to Bernard's progression in relation to the words of the Song itself. Various formats are available here if you scroll down (I suggest the pdf): https://archive.org/details/StBernardsCommentaryOnTheSongOfSongs
M, 2.22	**Hugh of St Victor (fl 112-1141)** Readings: TMT, pp 142-144. Read also Hugh of St Victor, *Didascalicon*, book I. (Available on **OWLspace**). **Post questions on Forum**
W, 2.24	Readings: In *Angelic Spirituality*, read the extract from Hugh of St Victor's *Commentary on the Celestial Hierarchy*, pp 190-196.
F, 2.26	**Alan of Lille (c. 1114-1202)** Readings: In *Angelic Spirituality*, read Alan's *Treatise on the Angelic Hierarchy*, pp 202-216.
M, 2.29	**No class: Spring Break**
W, 3.2	**No class: Spring Break**
F, 3.4	**No class: Spring Break**
THE 13TH CENTURY	
M,3.7	**St Bonaventure (c. 1217-1274)** Readings: TMT chap 12, 187-197; and read Bonaventure, *The Mind's Road into God*, Prologue and chapters. 1 through 3; online (scroll down for the translation): https://www.crossroadsinitiative.com/library_article/666/Journey_of_the_Mind_into_God_St_Bonaventure.html . **FIRST ESSAY DUE TODAY**
W, 3.9	Read the rest of Bonaventure, *Mind's Journey to God*, chapters 4-7.
F, 3.11	**Thomas Gallus (fl. 1218-1246)** Readings: In *Angelic Spirituality*, read Gallus' "Prologue to the Third Commentary on the Song of Songs," pp 241-250

M, 3.14	**Thomas Aquinas (1224-1274)** Readings: TMT chap. 13, pp 201-220. Readings: In Thomas Aquinas' *Summa Theologiae*, read the questions on angelic knowledge, which is Prima Pars, questions 56-58, online here: http://www.newadvent.org/summa/1.htm. **Post questions on Forum**
W, 3.16	Read the "Proof of God's Existence," from Thomas's *Summa Contra Gentiles*, I 9-14, http://dhspriory.org/thomas/english/ContraGentiles1.htm#9
F, 3.18	In Thomas's Commentary on the Sentences, read the Prologue; skip "Prologue of Master Peter Lombard" and "Thomas's Commentary on the Prologue" and read question 1, articles 1-5, here: http://dhspriory.org/thomas/Sentences.htm#01 **TOPIC DUE FOR FINAL PROJECT**.
LATE MEDIEVAL WOMEN'S VOICES	
M, 3.21	**Mechthild of Magdeburg (fl late 13th century)** Readings: TMT chap 14, pp 221-230; read also excerpt from *The Flowing Light of the Godhead* (this will be available on **OWLspace**) **Post questions on Forum**
W, 3.23	**Na Prous Boneta (*Confession to the Inquisitor,* 1325)** Readings: *Confession*, online: http://www.fordham.edu/halsall/source/naprous.html
F, 3.25	Readings: Bernard Gui's manual for inquisition of Beguines, http://www.fordham.edu/halsall/source/bernardgui-inq.html
M, 3.28	**Julian of Norwich (fl. mid-late 14th century)** Readings: from Julian of Norwich, *Revelations of Divine Love*, the short text, read chapters 1-10; this will be on **OWLspace**. **Post questions on Forum**
W, 3.30	Read chaps 20-25, concluding the short text of Julian's *Revelations of Divine Love*.
F, 4.1	**NO CLASS: MIDTERM RECESS**
THINKING DIFFERENTLY? CONDEMNATIONS OF HERESY	
M, 4.4	**The Waldenses** Readings: TMT chap. 17, "The Waldenses" pp 269-281; also Caesarius of Heisterbach on various heresies: http://www.fordham.edu/halsall/source/caesarius-heresies.html
W, 4.6	**The Cathars** Readings: TMT chap 18, "Dualism", pp 287-300. Read also the *Cathar Gospel of John* http://www.fordham.edu/halsall/source/cathar-gospel.html; and an inquisitor on Cathars (Bernard Gui): http://legacy.fordham.edu/halsall/source/gui-cathars.asp
F, 4.8	**Work in progress Seminar presentations**
M, 4.11	**More Seminar presentations**
W, 4.13	**More Seminar presentations**
F, 4.15	**More Seminar presentations**

A LITTLE KNOWN BURNED BOOK: *FLOWERS OF HEAVENLY TEACHING*	
M, 4.18	From the *Flowers of Heavenly Teaching* by John of Morigny (fl. 1301-1316), read the first part of The Book of Visions (I.i) pp 1-16; file on **OWLspace**.
W, 4.20	From the *Flowers*, read to the end of the Book of Visions (I.ii-I.iv) pp 16-27.
F, 4.22	Review and wrap up. **FINAL ESSAY DUE TODAY**

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ASSIGNMENTS AND DUE DATES

9 SHORT ASSIGNMENTS: 18 Questions for discussion. Two questions to be posted on the OWLspace forum any time before the first class of the week, from January 20 to March 28.

(Normally this is a Monday, but the first assignment is due on Wednesday due to the preceding Monday being MLK day). You should prepare two questions in response to the primary (medieval period) readings for the class or a class from the week prior. The questions can address different readings, or the same one.

These questions have many goals, but the most important is to get you used to collaborative thinking; throughout the term, you will working with the whole class on formulating problems and discovering the information you need to solve problems with.

One question should thus be open ended, involving thoughts or ideas you have about the material, things that struck you, or ways the material connects to other experiences or interests you have. This question is designed to open discussion from other students as well as the professor. It does not necessarily have to have a conclusive answer. If you have some ideas that elaborate the question or make it clearer, go ahead and jot them down too.

The other question should be more historical, factual, or definitional. It can pertain to medieval theology, philosophy, psychology, history etc. It should be more susceptible to having a conclusive answer. Do some preliminary research to see what kind of answer you can get, and make a few notes, keeping track of your sources. You don't have to have a complete answer to get a mark for the question. Try to keep both questions and notes under a page. The process of formulating questions and jotting notes should not take more than half an hour. These questions will form the basis of discussion for that class and possibly the next two as well.

MID-TERM ESSAY
Due: Monday, March 7th (the Monday after spring break)
Length: 500-750 words (2-3 pages)

The goal of the mid-term essay is hone your skills at theological argument.

We have discussed the positive and negative theologies expounded in the work of Pseudo-Dionysius (briefly, the *Mystical Theology* expounds a negative way of approaching God by denying that he is like anything we know, while the *Celestial Hierarchy* expounds a positive way of approaching God through likeness to images or material figures of things that we know).

Read chapters 14-18 of Anselm's *Proslogion* and formulate a thesis which directly or indirectly answers the question: What role is played by images (or material figures and forms) in approaching knowledge of God for Anselm? Does Anselm seem to take a position closer to that of the *Mystical Theology*, or closer to the *Celestial Hierarchy*?

You may argue any aspect of this question, but be precise and support your argument with quotations from the text(s). Cite the editions of the primary texts you are using. You aren't required to refer to any external sources, but if you do, cite them properly. Use Chicago style.

FINAL PROJECT *TOPIC*: Due March 18th

The goal of the final project is to get you to working a slightly more ambitious project of your own devising. It can be historical, philosophical, theological, literary, sociological (pick your favorite discipline), and concern any aspect of the course and its readings that interests you. It should be governed by a problem or question much like the questions you've been framing for the class all along in the forum. In fact, you may want to pick up an idea from one of your forum questions and develop it further, or take it in a new direction. You can also compare ideas in any two works, or draw out a theological idea as it is framed in a literary or artistic way (e.g. addressing theological aspects of representations of angels or demons from medieval manuscripts, or looking at theological ideas as they occur in autobiographical accounts, or poems, or visions).

At this date, please figure out what you would like to address in your final essay and send me an account of your topic in an email. Phrase the problem or question that you would like to get at (e.g. is there any relation between theological and artistic representations of angels, and if so what?) and how you mean to go about addressing it. A paragraph or two is all you need. I will write back approving the topic or possibly suggesting alternative structures or ways of honing it.

WORK IN PROGRESS SEMINARS: Due between April 4 and 11.
The goal of these seminars is to open a forum to share your ideas and rough drafts with the whole class, and to get responses to, and questions about, your research for your final project. You can also ask questions yourself (is my argument clear? If not what would help it?). Take ten or fifteen minutes to summarize your project orally for the class; there will be discussion afterwards. You can post rough drafts on the Forum any time this week to get critique from other students. I will also respond to rough drafts if you ask me to. The drafts don't need to have documentation in place; you only need to a have a visible line-through of action. The feedback you get here should help you create a better product.

FINAL PAPER: Due April 22nd (last day of class)
Length: 1250-2000 words (5-8 pages)
This will

FINAL EXAM:
Issued: April 25th
Due: May 5th
The final exam will be take home and open book.

Percentages:
12% class participation
18% questions (9 questions at 1 point each)
20% first essay
25% final essay rolled together with seminars
20% final exam